

LXXX.

MEMOIRS

OF

LITERATURE.

MONDAY, September 24. 1711.

I.

AN ESSAY upon Two Arabick Manuscripts of the Bodleian Library, and that Ancient Book, call'd, The Doctrine of the Apostles, which is said to be extant in them: Wherein Mr. Whiston's Mistakes about both are plainly proved. By JOHN ERNEST GRABE, D.D. Oxford, Printed at the Theatre, for Henry Clements, Bookseller at the Half-Moon in St. Paul's Church-Yard, London. 1711. In 8vo. pagg. 78.

THE Zeal of Mr. Whiston for *Arianism*, and his Design of Enlarging the Canon of the New Testament, have occasion'd this Essay. It will not be improper to set down his own Words, before I give an Account of Dr. Grabe's Book, that all the Readers may be the better able to judge of the Doctor's Performance.

"The Discoveries I have made, says * Mr. Whiston, are of still a higher Nature. For, I have, I think, certainly found that those *Apostolical Constitutions*, which the Antichristian Church has so long laid aside as Spurious or Heretical, are no other than the Original Laws and Doctrines of the Gospel; the New Covenant, or most Sacred Standard of Christianity; Equal in their Authority to the Four Gospels themselves; and Superior in Authority to the Epistles of Single Apostles: Some Parts of them being our Saviour's own Original Laws deliver'd to the Apostles; and the other Parts the Publick Acts of the Apostles themselves, met in Councils at Jerusalem and Caesarea before their Death: And this was the Constant Opinion and Testimony of the Earliest Ages of the Gospels". Here follows another Passage of Mr. Whiston.

* *An Historical Preface to Primitive Christianity reviv'd.* Pag. 85, 86. London, 1711.

"However, says he *, I resolv'd to try one more Method of Examination, with Relation to the Apostolical Constitutions, before I publish'd them, than I had hitherto done; viz. to search not only the Greek, but the Arabick Records relating to them in the Bodleian Library at Oxford. Accordingly, towards the End of the last September, I went my self to Oxford, with a Person excellently skill'd in the Arabick Language: Where, upon a little Enquiry, my Evidence for their most Sacred Authority became most unquestionable. For I there found, besides many lesser Testimonies, not only the Attestations of the most Ancient and perhaps Inspired Author of the Second Book of the Apocryphal Esdras, at once corrected and confirm'd by the Arabick Copy there; but I discover'd also, what I look upon as really inestimable, Two distinct Arabick MSS. of that Ancient Sacred Book of our Religion, call'd the *Doctrine of the Apostles*, which in the Days of Eusebius was reckon'd with Barnabas and Hermas; if not also with the Apocalypse it self; and is cited for Apostolical by Origen himself, but has been lost in the West for all these latter Ages; and upon the Comparison I perceived, that it was taken out of the Original Constitutions themselves, and that generally verbatim: Nay, and that in the Preface the Apostles intimate plainly, what I had before learned from other Evidence, That the Constitutions were reposit'd in some particular Churches, and not publish'd; while this Large and most Authentick Extract was sent to all the Churches, for the Common Edification of all Christians; to the putting an End to this Dispute for ever".

There is another Passage in Mr. Whiston's Proposals for Printing by Subscription *Primitive Christianity reviv'd*, wherein he says, That the *Doctrine of the Apostles*, above-mention'd, which he designs to publish, appears to be a Sacred Book of the New Testament, long lost to the Christian Church.

It appears from those Passages, That Mr. Whiston looks upon the Clementine, or Apostolical Constitutions, as making Part of the Canonical Books of the New Testament; and that he pretends to have found an Arabick Copy of the Ancient Book, entitled, *The Doctrine of the Apostles*, which was quoted by some Ancient Fathers. He says, This Book is a Large Extract of the Constitutions: He calls it that Sacred Book of our Religion, entitled, *The Doctrine of the Apostles*; and such a Discovery is accounted

* Ibid. pag. 115, 116.

by him a Thing ineffimable. From whence one might infer, That he also reckons this last Book among those of the New Testament.

Dr. Grabe designs to write a Treatise against Mr. Whiston; wherein he will shew, that that Author entertains a false Opinion concerning the *Clementine Constitutions*. In the mean time he has thought fit to publish this Essay, and to give us his Judgment about the Two *Arabick MSS.* mention'd by Mr. Whiston. He informs us, that he has carefully perus'd those MSS., and that Mr. Gagnier was his Interpreter *. When he perceiv'd the Bulk of the *Arabick * * Didascalia*, he immediately concluded that it could not be that Ancient Small Book, entitled the *Doctrine of the Apostles*, which only consisted of Two Hundred Sticks or Commas. However, he went on with his Enquiry, and found that the *Arabick Copy* is but a Translation of the first Six Books of the *Clementine Constitutions*; only with this Difference, That the Chapters are strangely transposed in the MS. that there is a considerable Omission in the Sixth Book; and that Five or Six Chapters, not to be found in the *Greek*, have been added to the *Arabick Copy*. Which being so, Dr. Grabe wonders that Mr. Whiston should say, that Book was lost in the West for all these latter Ages; and that he should take it to be a different Book from the *Constitutions*, and promise to publish an *English Translation* of it with the *English Version* of those *Constitutions*. The Doctor adds, That having ask'd Mr. Ockley, whether he had interpreted to Mr. Whiston the whole *Arabick Didascalia*, or the greatest Part of it? He denied it; and said, He had only explained to him the Titles of the Chapters, and some few Passages here and there, of which Mr. Whiston desired to have an Account. The Author takes Occasion from thence to make some Reflections upon Mr. Whiston's Conduct in a Thing of so great Importance; and gives him a friendly Admonition about it. I must observe, That the Doctor has inserted in his Book a Table consisting of two Columns; wherein he shews the Conformity of the *Arabick Didascalia* with the *Constitutions*; and that he alledges some Reasons by the by to prove the Spuriousness of those *Constitutions*.

In the next place, Dr. Grabe undertakes to prove, That the *Arabick Didascalia* is not the Ancient Book entitled *The Doctrine of the Apostles*, and mention'd by some Ecclesiastical Writers. He shews by several Instances, That the *Arabick Copy* contains so many Additions and Alterations, that it is a very different Book from that which was ascribed to the Apostles. Our Learned Author examines the Passages alledged by Mr. Whiston in Defence of the *Arabick Copy*, and draws from them several Inferences contrary to his Assertion. Besides, he shews that some Things inconsistent with the Apostolical Age have been foisted in the *Arabick Manuscript*, and that the Interpolator has been so bold as to contradict the Ancient *Doctrine or Constitutions of the Apostles*. It were an easy thing for me to fill up my Sheet with a particular Account of Dr. Grabe's Arguments; but the Nature of the Subject does not allow of it.

The Author proceeds to shew that the *Arabick Didascalia* is not an Apostolical Work, or a Sacred Book of the New Testament. He observes that Mr. Whiston should have proved it undeniably, and that he ought to have gone upon sure Grounds and certain Demonstrations in so weighty a Matter. "For, says Dr. Grabe, if this Book should prove a Counterfeit, and not only below the Dignity of an Apostolical Spirit, but contrary to it, and contradictory to it self; what a Scandal would he give to the Church of God, and to her Enemies, the Infidels, by offering to

* Mr. Ockley was Mr. Whiston's Interpreter.

* * The Title of one of those MSS. runs thus. *We begin with the Help of the most High God to transcribe the Book of Dascalia*, (instead of *Didascalia*) which is the Doctrine delivered by the Fathers, the twelve Apostles, and Paul the Apostle, and James Brother of the Lord, Bishop of Jerusalem, consisting of Thirty nine Chapters. The Second Manuscript is only titled, *The Doctrine*.

the one a false Rule of their Faith and Religion, and by ministering to the other a great Occasion of rejecting and ridiculing the true Scriptures, together with the false one, and of arguing thus: If all the Twelve Apostles solemnly met together with Paul, and James the Bishop of Jerusalem, were so void not only of the Spirit of God, which they pretended to have, but also of Human Understanding and Common Sense, that they palpably contradict themselves, how much more would they disagree with one another, when they were separated? Why should we then depend upon the Authority of such a Set of Men, and trouble our Heads and Consciences with their Dictates and Rules? And I do not know, how the Church could answer them, and wipe off that shameful Blot, if once she had received, according to Mr. Whiston's desire, this *Arabick Didascalia*, as a Sacred Book of the New Testament".

Dr. Grabe says that supposing the *Arabick Didascalia*, and the ancient *Doctrine of the Apostles* to be one and the same Book, it were impossible to prove its Authenticity. St. Athanasius reckons the Work entitled, *The Doctrine of the Apostles*, among *uncanonical Books*, or those that were not put into the Sacred Canon, because it was uncertain whether the Apostles were the Authors of it; and therefore he styles it, *Διδασκαλία κατὰ τὴν ἑρμηνείαν τῶν Ἀποστόλων*. Dr. Grabe insists upon the Testimony of that Father; but Mr. Whiston calls him the unhappy Forerunner of Antichrist, and consequently does little value his Authority. Our Author proceeds to Eusebius, who mentions the *Doctrines of the Apostles*, as they were call'd, and places them among those Books, that were not inserted with those of the (New) Testament, but were contradicted. The Author of the *Synopsis Scripturæ*, among the Works of St. Athanasius, places the Book, entitled, *The Doctrine of the Apostles* among those that were contradicted, not well written, spurious, rejected, Apocryphal. Nicephorus calls it also an Apocryphal Book in his *Stichometry*; and it is so call'd in the other Catalogues mentioned by Dr. Grabe. Whereupon the Doctor asks Mr. Whiston, how he can be sure that the Book in Question is Apostolical, and makes part of the Sacred Canon, notwithstanding so many Testimonies to the contrary. He is apt to believe that Mr. Whiston was imposed upon by the Title and the pompous Preface of that Book, in which the Author speaks in the Name of the Twelve Apostles, met together with St. Paul and St. James at Jerusalem. That Preface begins thus, according to Mr. Whiston's Translation. *We the Twelve Apostles of the only begotten Son of God the Father Almighty, our Lord and our Saviour Jesus Christ, (to whom be Glory) are gathered together in Jerusalem, the City of the Great King, and together with us is present our Brother Paul, the chosen Vessel, the Apostle of the Gentiles, and James the Apostle. (it should be the Bishop) of Jerusalem. We have also confirmed this Catholic Doctrine in that City.* Mr. Whiston observes, that this Assembly of the Apostolical College was held about the Year 67. Dr. Grabe owns, that if there was a second Council of the Apostles, they must have met about that time, since St. Luke takes no notice of it. But, says the Doctor, how could the Twelve Apostles meet then, since James the Great, Brother of St. John, was beheaded about the Year 44. as we read in the *Acts Chap. XII. v. 2*? Unless (the Author goes on) Mr. Whiston will suppose, his Spirit to have appeared there, and joined himself to the other Apostles, who were yet in the Body; which he will hardly venture to say, nor can it be reasonably supposed.

This Observation is a sufficient Proof of the Spuriousness of that Preface. The Author of it is guilty of another Blunder in pretending that St. James, Bishop of Jerusalem, was present at that Assembly, since 'tis certain from History and Chronology, that he suffered Martyrdom some Years before. Nay, the Impostor contradicts himself, as it appears from these Words in the 28th Chapter, *Concerning Martyrs, we declare unto you, that they ought to be honoured by you, as the blessed James Bishop of Jerusalem, and St. Stephen the Deacon and our Fellow, have been honoured by us. They are happy in God.* To these Observations our Author adds, That besides Bishops, Priests, and Deacons, the inferior Orders of Subdeacons, Readers, Chanters, Acolythi, and Door-keepers are mention'd in the Preface of the *Arabick Didascalia*, though they were unknown in the Beginning of Christianity; which plainly shews the Spuriousness

ousness of that Piece. Dr. Grabe makes some other Remarks upon it, and observes, among other Things, that the Writer of that Preface cannot be the Author of the *Clementine Constitutions*, and never saw the Eight Books which make up those Constitutions; for if he had seen them, he would not have left out the Two last Books, which are as useful as the others. I shall conclude with this Observation, that the *Historical Preface* of Mr. Whiston, and Dr. Grabe's *Essay* are Two Remarkable Pieces, and deserve to be placed in the Libraries of all Curious Gentlemen.

II.

BERNHARDI VARENIII Geographia Generalis in qua affectiones generales Telluris explicantur. Adjecta est Appendix, præcipua Recentiorum inventa ad Geographiam spectantia continens. A JACOBO JURIN, A. M. Collegii S. Trinitatis Socio, & Scholæ Publicæ Novocastrensis Archididascalo. Cantabrigiæ, Typis Academicis. Impensis Cornelii Crownfield, Celeberrimæ Academiæ Typographi. MDCCXII.

That is, *THE Geography of VARENIUS: To which is added an Appendix containing the most considerable Discoveries of the Moderns relating to Geography*, by JAMES JURIN, A. M. Fellow of Trinity-College, and Head-Master of the Publick School at New-Castle. Cambridge, printed for Cornelius Crownfield, the University-Printer. 1712. in 8vo. Pagg. in all 565.

THIS new Edition of *Varenii's Geography* is dedicated to Dr. Bentley, Viro (they are Mr. Jurin's Words) in *saeculi sui decus simul & invidiam nato*. Every body knows that this Book is of great Use to learn Geography: It was grown scarce; and therefore the Publick wanted a new Edition of it. Mr. Crownfield, who is an excellent Printer, and a Promoter of Learning, took care to get it neatly printed. It comes out with great Improvements, of which I am to give an Account, that the Readers may know wherein this Edition differs from all others. Mr. Jurin has added an Appendix to it, containing the most considerable Discoveries relating to Geography, that have been made since the Death of *Varenius*. Those Discoveries concern the true Figure of the Earth, and its true Dimension, the Method of finding the Height of Mountains with the help of a Barometer, the Cause of the Flux and Reflux of the Sea, the Origin of Fountains, the Gravity, Elasticity, &c. of the Air, the History of constant and settled Winds, the Variation of the Magnetical Compass, &c. Those Observations are taken from the Works of Sir Isaac Newton, Mr. Halley, and several others, and render this Edition much more valuable than all the foregoing.

III.

SECONDE DISSERTATION
sur les Epreuves Superstitieuses appellées
le Jugement de Dieu, à l'occasion des
Leçons de Saint Drausin Evêque de Soissons.

That is, *A Continuation of the Dissertation concerning the Superstitious Trials, call'd, The Judgments of God, occasioned by the Lessons in the Office of St. Drausin Bishop of Soissons.*

I Proceed to give an Account of the Second * Part of this Dissertation, which I have lately received. The Author acknowledges that several Superstitious Trials have been practised for a long time; but he appears very unwilling to confess that the Clergy were very much concerned in them. It seems to me that his Dissertation would have been more curious, had he not been afraid of displeasing the Clergy. He tells us that there is a Manuscript in the Cathedral of *Soissons*, which contains the Ceremony of the Trial by cold Water; but he adds, that it does not follow from thence that the Chapter approved and practised that Ceremony. This Manuscript was written towards the latter end of the XIIth Century. Here follows a remarkable Instance of the Credulity of those Times. *Guibert* Abbot of *Nogent-sous-Coucy*, in the beginning of the XIIth Century, relates that Two Brothers of a mean Extraction, named *Clementius* and *Ebrard*, were accused of Heresy in the Year 1114. before *Lizard* Bishop of *Soissons*. The Witnesses did not appear, when those Two Men were interrogated. *Ebrard* confessed his Error without expressing any Abhorrence for it. *Clementius*, who denied the Fact, was condemned by the Bishop to the Trial of exorcised Water. The Bishop, continues the Abbot, said *Mals*, and gave the Communion to *Clementius*, speaking these Words to him: *Let the Body and Blood of our Lord be a Trial for thee*. I must observe that besides the Trials by Fire and Water, it was an usual thing in those Times to give the Communion to accused Persons, in order to find out the Truth by some miraculous Sign: which is attested by several Canons, especially by the 15th of the Council of *Worms*; but that Custom was at last suppressed by the Church.

After *Mals* Bishop *Lizard* exorcised the Water. *Clementius* was thrown into it: and because he did not sink, he was convicted of Heresy. This Account does perfectly agree with the Manuscript above-mentioned, the Substance of which is as follows.

Incipit Judicium aquæ. *Mals* is contained in it at large. The Introit, the Epistle, the Gradual, the Gospel, every thing is so contrived as to make the accused Person afraid of God's Judgments, if he does not prove sincere. When the officiating Priest has communicated, he turns towards the Criminal, and pronounces over him a sort of Exorcism. *Adjuro te homo.* He conjures him by the most Sacred Things not to draw near the Holy Table, if he be guilty. Afterwards he gives him the Communion, speaking these Words: *Let the Body of our Lord try thy Sincerity. In probationem.* After *Mals* the accused Person is sprinkled with Holy Water. *Ad comprobationem* * *.

Every thing being done at Church, the Dean of the Curates comes to the place, where the Trial is to be made, and implores the Assistance of God. Immediately some other Curates sing the Litany; and then the Dean exorcises the Water, and commands it to throw up the accused Person, not to receive him into its Bosom, to let him swim over, if he be guilty. Afterwards performing the same Exorcism upon the Criminal, he bids him not to sink into the Water, if it be true that he has given a false Answer. Prayers being over, the accused Person was bound Hand and Foot, and thrown into a River. This superstitious Practice was accounted as innocent as the trial of Jealousy prescribed in the Book of *Numbers*. Our Author does not fail to observe again that the Chapter of *Soissons* was not concerned in that Ceremony, tho' he gives no Reason for it. The Judgment of cold Water was still practised in *St. Bernard's* time. In one of his Sermons

* I gave an Extract of the First Part in the LXXIII^d Sheet of these *Memoirs*.

* * In the Manuscript of *Reims*, they make him drink some Holy Water.

* * he

* he tells the *Henricians*, who denying their Heresy with their Mouth preserved it in their Heart, that they have been convicted of Imposture by the Trial of Water, since they could not sink.

Juretus * and *Bosquet* * * make an Observation that deserves to be inserted here. They say, that Trials were different, according to the different Conditions of People. The Trial by a Duel, or single Combat, was for the Nobility; the Trial by Water, for those that were ignoble: And because the Monks kept a Medium between both, the Judgment of Fire was allotted to them.

Our Author proceeds to the Trial by Fire, either by a red-hot Iron, or some other way. The Assembly of *Tribur*, a Royal Palace near *Toul*, held in the Year 895, by King *Arnoul* with his Prelates and Lords, made a Law importing, that a red-hot Iron should be used in doubtful Cases. *In causis dubiis examen per ferrum candens.* (Leg. *Salic.* Tit. LV. Paët. Child. & Clot.)

The Council of *Liliebonne*, in the Country of *Caux*, held in 1080. made a Canon, which supposes that the same Trial was generally received, and they approve of it: *Si ferri judicium fuerit judicatum, ante matrem Ecclesiam terminetur.*

The Iron made use of in those Trials, could not be applied to any other Use, and was blessed by the Bishop. The

* In Cant. 66.

* In his Observations upon the Epistles of *Ivo Carnotensis.*

* * In his Notes upon the Epistles of *Innocent III.*

FRANCFORT.

D. Valentinus has writ a Book against those Political Physicians, who sacrifice their Patients to their Glory and the Honour of the Faculty. He will have the Cure of a sick Person to be the only Design of a Physician, who, says he, ought to prescribe the most proper Remedies for that end, without minding what will be said of his Conduct, if the Success does not answer his Expectation. That Book will shortly come out.

Animadversiones in Machiavelum Medicum de ratione status Medicorum.

INGOLSTAD.

A Relation of the great Labours of Father *Antony Sepp* a Jesuit, and a Missionary in *Paraguay*, has been printed in this City. It contains an exact Description of that Country. The Author says, that the Inhabitants of *Paraguay* have naturally a Genius for Mechanical Arts and Business, but are incapable of Learning the Sciences.

Antonii Sepp Soc. Jesu Missionarii Apost. in Paraguaria Continuatio laborum Apostolicorum, quos ab anno Christi 1701. exantlarit, ubi describuntur barbara illius gentis mores, ingenium & docilitas in rebus practicus & mechanicis, contra in speculativis ruditas, aliaque plurima Europaeis admiranda. Ingolstadtii. In 12.

U L M.

M. Fischlin * undertakes to prove, That the Brethren of the *Rosa-cruz* did really form a Society. He names several of those Brethren, and enlarges particularly upon *Simon Studion*, who writ in the Year 1604. a Book entitled, *The Naometry, or the Opening of the first Book written within and without with the Key of David, and his Pen resembling a Wand:*

* This is the Continuation of the Article inserted in the last Sheet.

Author of the History of the Archbishops of *Rouen* relates, that the Iron that was kept at *St. Vandrille's* having lost its Virtue, by the Imprudence of a Monk, who applied it to some other Use; the Abbot desired Archbishop *William* to Consecrate it again by a New Benediction. The Archbishop refused to do it, till the Abbot made it appear in the Presence of King *William*, that this Iron had been in his Monastery Time out of Mind.

When the Trial was appointed, the Parties concerned gave one another a Pledge; and the Hand of the Person who was to touch the red-hot Iron, or to put it into boiling Water, was wrapp'd up and sealed, lest he should prevent the Activity of the Fire with some Ointments; as may be seen in the History of *Bretagne* written by *Father Lobineau*, in that Part of it where he mentions a Contest between the Abbot of *Marmoutier* and a Lord.

The Judgment of the Cross was another Superstitious Trial used in those Times of Ignorance and Credulity. It is to be found in a Capitulary made by *Charlemagne* at *Heristal* in the Year 779. If it be a doubtful Case, says the Capitulary, the Contending Parties shall stand before the Cross, and he who falls first, shall be cast. *Agobardus* mentions that Trial among several others. It is also appointed by some other Capitularies.

Lastly, Our Author observes, that the Christians were so Superstitious as to consult the Scripture to know Things to come, as the Heathens consulted *Homer* and *Virgil* with the same Intent. *Gregorius Turonensis* affords several Instances of it. *Guibert*, Abbot of *Nogent*, relates, That when a Bishop was consecrated, it was usual to open the Book of the Gospels, and to judge of the future Government and Conduct of the Bishop, by the first Words that were read in it.

a Book, which is not only an Introduction to the Mysteries of the Holy Scripture, and of all Nature, but also with the help of that Morning-Star that was seen in 1572. discovers the second Coming of Jesus Christ, before the last Day, in which having destroyed the Pope, who is the Man of Sin, and Mahomet his Son of Perdition, he will restore his Church and the Principality of the World, that there may be henceforth but one Flock and one Shepherd. Publish'd for the good of the Evangelical Militia that bears the Cross. By *Simon Studion*, among Scorpions. The first and last Part. *Nathanael and Cleophas Interlocutors*. 1604. in 4to. 'Tis a Manuscript Book. This Work was dedicated to *Frederick*, Duke of *Wirtemberg*. *Studion* affirmed in it, That that Prince would have the Honour to crucify the last Pope in 1612. and that Jesus Christ would begin his Reign of a Thousand Years in 1610. The Duke died in 1608.

STRASBURG.

HERE are the Titles of the New Editions of *Ælian*, *Aphthonius*, and *Theon*, publish'd by *M. Lederlin*.

Æliani Varia Historia Libri 14. cum Notis Joan. Schefferi, Interpretatione Justi Vultei, variis item Lætionibus trium Manuscriptorum Codicum & Regia Bibliotheca Parisiensis, Notis posthumis Joan. Schefferi, Fragmentis Æliani, Indice Græco & Latino, Annotationibus Joachimi Kichnii. Editio postrema prioribus emendatior. Cui accedit Præfatio Joan. Henrici Lederlini. Argentorati, in 8vo.

Aphthonii Sophistæ Progymnasmata Græce & Latine, cum Notis Joan. Schefferi. Editio nova, variis iterum Lætionibus Manuscripti Codicis & Regia Parisiensis Bibliotheca & Scholiiis Græcis, Indicibus atque Annotationibus brevibus aucta, Opera Joan. Henrici Lederlini. Argentorati, in 8vo.

Theonis Sophistæ Progymnasmata Græce & Latine, cum Notis Joan. Schefferi, & Prisciani Præexercitamentis Rhetoricis. Editio nova, variis Lætionibus, Emendationibus, Supplementis, atque Scholiis Græcis nunquam ante editis & Manuscripto Codice Regia Bibliotheca Parisiensis, Indicibus necessariis aucta, curante Joan. Henrico Lederlino. Argentorati, in 8vo.

Pag 316. Col. 1. in the fifth Line of the Latin Title, read, aliis in terris.